

*Simson (J.) Professor, &c.*

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*1729*

# ENQUIRY

INTO

Professor *Simson's* SENTIMENTS

ON THE

*Doctrine of the Trinity,*

From his Papers in the Process against  
him.



EDINBURGH:

Printed by Mr. JAMES DAVIDSON and COM-  
PANY, and sold at *John Paton's* Shop in the Par-  
liament-Cloſs, and other Booksellers in Town, 1729.

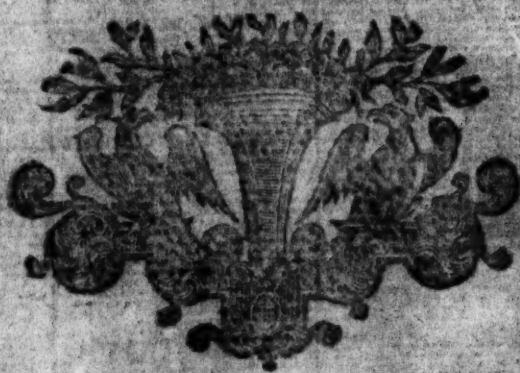
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CHAP. I.

**AN ENQUIRY** into Professor  
*Simson's* Sentiments on the  
*Doctrine of the Trinity*, from  
his Papers in the Proceſs  
againſt him.



**ALTHO'** Mr. *John Simson* Profeſſor  
of Divinity in the College of *Glaſgow*,  
hath, in his Defences, endeavoured to  
ſcreen himſelf, and cover his Sentiments  
by ſubtile Diſtinctions and plausible  
Expreſſions; yet in his Papers, when compared one  
with another, it will appear that he has dropt ſome  
Things, which do very much confirm the Teſtimony  
of the Evidences adduced againſt him. He was  
chiefly blamed for appropriating to the Father the  
eſſential Perfections of *Necessary-exiſtence*, *Indepen-*  
*dency*, *Self-exiſtence*, and the Titles of *THE MOST*  
*HIGH GOD*, and the *Only True God*, in ſuch a Senſe  
as that theſe could not be applied to the Son,  
and for denying that the Three Divine Perſons were  
One Subſtance in Number. In his Declarations

given in to the General Assembly in *anno* 1728, he seemed to quite and renounce these Errors. The Design of the following Sheets is to enquire into his true Sentiments, and to consider what Weight is to be laid upon his Declarations.

## CH A P. I.

Of Self-existence, Independency, Necessary-existence, and the Titles, the Most High God, the Only True God, appropriated to the Father, in a Sense that cannot be applied to the Son.

*imo*, **H**E taught the Father his *Being of None* is the same, that many Authors understand by being *Self-existent*. *State of the Process*, Page 17. and Page 40. he says, That he did not say, that *Self-existence* can be rightly so taken, he only related a Fact. And whereas he is quarrelled for not giving any Caution against that Use of the Word *Self-existence*, he says the Students needed no such Caution. But, *imo*, The Compilers of the *Confession*, in that Place understood nothing by *Being of None*, but being neither Begotten nor Proceeding; they had no other Notion of it. *2do*, Who are these Authors that understand, by being *Self-existent*, Unbegotten and Unproceeding? Sure they are none but Hereticks, or such as abused the Term; for Unbegotten and Not-proceeding are not included in the abstract, just and proper Notion of *Self-existence*, but are forced into the Term by these Writers that take it so. Heathen Writers have had a Notion of *Self-existence*, and some of them have

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have spoken and written strong Sense upon the Head,  
from the mere Light of Nature; but they could  
have no Notion that Way, of what the Scripture  
holds forth by being Unbegotten and Unproceeding;  
The Light of Nature gives no Notion of Begetting  
or Proceeding, as these Terms are used by Scripture  
of the Persons of the *Trinity*. 3710. He says he is  
persuaded the Presbytery will find nothing faulty in  
that Passage of his Letter, tho' they be displeased  
with the Authors, who take *Self-existence* to be the  
Father's personal Property; but I am persuaded he  
could persuade himself of no such Thing. He could  
not but know the Presbytery would be displeased,  
as they had good Reason, with his telling Students,  
that *Self-existence* is used by Authors to express the  
personal Property of the Father, without acquaint-  
ing them, that these Authors abused the Term;  
that the Abuse was dangerous, as well as destitute  
of all Ground and Warrant; and that Men un-  
sound in the Faith used the Term in that Sense,  
with a View to undermine and subvert the funda-  
mental and necessary Doctrine of the Holy and  
Ever-blessed *Trinity*; and I fear he is among the  
worthy Divines that use the Term *Self-existence* so;  
for had he truly believed, and loved the true Doctrine  
of the *Trinity*, and had a just Concern and Zeal  
for it, he had expressed his Dissatisfaction with  
these that use the Term that Way, and told the  
Students roundly, that these who took it in that Sense  
were either Hereticks at the Bottom, or some in-  
considerate rash Men, that were not aware of the  
Consequences; to acquaint the Students of this was  
more necessary, than his telling them, many Au-  
thors understood the Term so. His Way of Teach-  
in that Point, omitting the foresaid Caution, could  
not



not but naturally lead the Students to think, that *Self-existence*, in its just, proper and true Notion, was peculiar to the Father, and that neither the Son nor Spirit were truly God, they not having in them the *Self-existing Deity*. 410. It appears Mr. *Simson* did not shew in the least his Dislike of that Use of the Term: He says indeed the Students needed no such Caution; but I must beg Leave to tell him, his Students needed it, and Men more learned and better established in the Faith, than either he or they, might very well needed it at this Time; and any ingenuous Person that has read some late Books, that are in many Peoples Hands (and possibly too oft in Mr. *Simson's*) will be of this Mind. 310. 'Tis obvious from his Papers he is so far from believing Christ's *Self-existence*, that he cannot forbear the venting his Spite against the innocent Term, and treating it with Contempt, for the Sake of the Truth expressed by it. He calls *Self-existence* a Term of Art, and treats the Presbytery with less Decency than becomes him, for intimating they believed Christ to be the *Self-existent* God; telling them, he will take it for a Piece of useful Caution and Instruction, &c. would the Presbytery tell him the true Meaning of that *English* Term of Art, when affirmed of the Son and Holy Ghost, P. 40. thereby giving them to understand, that he knew no true tolerable Meaning *Self-existent* was capable of, when affirmed of these Two Blessed Persons, in whose Name he was baptized; and that the Presbytery could give no tolerable Sense of the Word in that Case, without exposing themselves, and giving him Occasion to insult over them. 'Tis true he pretends, P. 102. It was a Piece of dutiful Respect to his Brethren, that he might learn of them,

them. *Dutiful Respect*, and that he might learn! Let any that has read his Papers in the Presbytery think him in Earnest, if they can. He had insulted the Presbytery as a Set of weak, shallow, ignorant Men, for thinking the Term could be applied to any, but the Father only; and upon other Accounts. Now he pretends he pays a dutiful Respect to them, he wants to learn of them. Who that knows Mr. Simson, knows not, that, in his own Apprehension, he is above learning of any Judicatory in this Church? I shall as soon believe, that a certain Gentleman, as I have heard, said he would spit in the Face of the General Assembly, should they quarrel him for his Opinion; Should he want to be instructed by such puny Creatures as the Glasgow Ministers? It is hard that a Man, after he has treated a Presbytery with Contempt and Scorn, should presume so far to impose upon the World, as to make it believe that he was there in paying Respect to them. He says it is probable in reading in *Pictet*, *Christus est summus Deus*, he might have said, that *summus Deus* is to be taken *cum grano salis*. But if these Words be understood of Christ's being the Creator, and sovereign Governor of the World, or of the essential Properties common to the Father and the Son, the Words will truly agree to him, p. 119. He says, p. 50. *Self-existence*, *Necessary-existence*, *Independency*, *Supreme-deity*, and the Title, *The only true God* may be, and sometimes are taken in a Sense including the Father's personal Property, and so cannot be ascribed to the Son. And he says, p. 161. The giving the different Senses of the Term *Necessary-existent*, appears most needful, that Term being taken by some Authors, when demonstrating the

the Being and Attributes of God against Atheists,  
 for being of none, and receiving nothing of any o-  
 ther Being or Person, in any Way whatsoever. In  
 which Sense I still cannot agree to the Son. But  
 when he says, If *summus Deus* be meant of  
 Christ's being Creator and sovereign Ruler of the  
 World, and the essential Perfections common to  
 him, and the Father, the Words only and properly  
 agree to him, I know not what he intends. He  
 may say Christ to be the Creator and Governor  
 of this World without believing in the Title of his  
 Godhead; the *Unitarians* say they believe so, though  
 I know none who can create, I but he that is *sum-  
 mus*, and most High, without a *quodammodo*.  
 If Mr. *Stinson* believe Christ to be God, in the Sense  
 of the Orthodox, I see no Reason why he should  
 require a *quodammodo* in ascribing *Summitas* to him;  
 the Orthodox make *Summitas* an essential Attribute  
 of the Godhead; they know not God but one, and  
 him they believe to be Supreme in the highest Sense;  
 the Catechism and Confession make all the three Per-  
 sons equal in Power and Glory, without requiring  
 a *quodammodo*. What he means by essenti-  
 al Perfections common to the Father and the Son, I  
 know not, for I am a Thing I see, in his Judgment,  
 he may make nothing common to them, except by  
 Way of Analogy, if he dream not of the essential  
 Perfections common to God, and the meanest In-  
 felt even God created, and make essential Perfec-  
 tions others Way common to the Father and the  
 Son, as *ordo*. If the Terms *Self-existence* and *Indepen-  
 dent*, &c. have no true Sense in which they can  
 not agree to the Son and Spirit, these blessed Per-  
 sons I cannot be thus God described, Confession  
 Chapter in *Scripture* and 3. Chapter, viii. Sect. 2.



*Larger Catechism, Quest. ix.* though these Perfections be alcribed to Christ there, in the highest Sense wherein they are used in Scripture. 310, Mr. *Simson* did not condemn the taking these Terms in a Sense including the Father's personal Property, as an Abuse of the Words; and though he took Care enough to inform the Students, That these Terms were taken in that Sense, yet he gave them no Caution against using them that Way; he doth not so much as pretend, that he gave them any such Caution, p. 50. or to have shewed his Dislike thereof; from whence it is plain, it was natural for the Students to conclude, he approved that Way of using these Terms, or that the Words in their true and proper Sense, either were expressive of the Father's personal Properties, or included them; and therefore could not justly and truly be applied to the Son and Spirit: He did not in the least insinuate, that herein the Words were wrested dangerously. What could the Students think in that Case? but that in Mr. *Simson's* Judgment neither the Son nor the Spirit were God, and that he knew no Meaning wherein *Necessary-existence*, &c. could be applied to the Son. He says indeed, p. 50. *Necessary-existence* and *Independency* may be fitly taken as including the Father's personal Property; for he owns he forbore the Use of them with respect to the Son, because they were never affirmed of the Son in our Standards, and they were ambiguous Terms of Art; and he might therefore reasonably forbear using them both in teaching and preaching, they are Terms apter to engender Strife, &c. for which, and other Reasons, he never uses them either in teaching or preaching, p. 47, 50. He says, p. 161. the Term *Necessary-existence* being by some Authors taken for

being of none, &c. can in this Sense agree to the Father only, though in any other Sense, even the highest, consistent with being actually begotten, it agrees to the Son; and p. 42. It is probable he might have said, *summus Deus* are to be taken *cum grano salis* when applied to the Son, they being by some Authors taken in a Sense including the Father's personal Property; but he did not say they might be rightly taken in that Sense. 1<sup>mo</sup>, If he himself did not judge the Words may be rightly taken in a Sense including the Father's personal Property, why should he say, that in his Judgment they were to be taken *cum grano salis*, when ascribed to the Son? for there he declares his own Judgment, and not the Judgment of others. 2<sup>do</sup>, According to him *summus Deus* must be taken *cum grano salis*, and is not justly and properly used if it include not the Father's Property; for he gave it to the Students as an useful Piece of Caution, That these Terms are to be taken *cum grano salis*, when they are applied to the Son. 3<sup>to</sup>, Had he only thought, that some Authors had wrongously made the Terms include the Father's personal Property, that could never have moved him to say, that in his Judgment they could not be applied to the Son without a *granum salis*; undoubtedly when he said so, he really judged the Terms were never rightly taken but when they were taken as including the Father's personal Property, and not when they included it not. 4<sup>to</sup>, I wish to know who these Writers are, who, when demonstrating the Being and Attributes of God against Atheists, make *Necessary-existence*, &c. to include the Father's personal Property, or being unbegotten in a Sense wherein it cannot be applied to the Son; the Fa-  
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ther's personal Properties are to be unbegotten, and unproceeding himself, and to be the first Person of the three, in order of subsisting; but what Necessity is there to make *Necessary-existence*, in its just, true, proper, and abstract Notion, to include these? He has hereby taught the Students to think and say, That the contrary Terms may be truly affirmed of the Son and Spirit, *viz.* That they are contingent, precarious Beings, they are inferior, dependent Beings, because the one is begotten, and the other proceeds, they are neither *Omniscient*, *Almighty*, *Eternal*, nor *Immense* without a *granum salis*; they are not *independently* and *necessarily* so, yea, they cannot be said to be such when the Terms are taken in a strict and proper Sense. That this is plainly Mr. *Simson's* Judgment, how shocking soever it be to all that know either the Father or the Son, appears from this; When the Remarker had suggested, p. 140. That with equal Reason the rest of God's essential Perfections, such as *Omnipotent*, *Omniscient*, *Eternal*, may be said to agree to the Son and Spirit, with a Restriction, or as taken in a Sense not including the Father's personal Property, Mr. *Simson* answers, p. 162. Sundry of the ancient Divines applied the foresaid Restriction to the other Divine Titles, which the Professor had no Occasion to mention to his Students, and by these he has mentioned, they can by Parity of Reason easily judge how far these Authors use the Words, either in a sound or unsound Sense, or make a right or wrong Use of the Terms. This one Passage might open the Eyes of many that favour Mr. *Simson*, were they not resolved to wink, it is so plain Language; at this rate all the essential Per-



fections of God, with a little Art, shall become the Father's personal Properties, and they shall be taken away from the Son *and the Spirit*. Tho' Mr. *Simson* sometimes talks of essential Perfections common to the Three Persons, yet not one of them all can agree without a Restriction, or a *granum salis*, more than *Summity*, *Self-existence* and *Necessary-existence*. Mr. *Simson* has a Sense of every one of them, in which they neither do nor can agree to the Son and Spirit; no doubt a proper, true and just Sense in his Judgment, tho' he has not thought fit to declare it; and upon that Account they all become the Father's personal Properties. But, *imo*, The Scripture useth not these Terms in such a Sense, it ascribes all these Perfections without a Restriction, without a *granum salis*, to the only begotten Son, and the eternal Spirit of Grace and Holiness, and in a just and proper Sense too. *2do*, The Light of Nature gives us some Notion of the Meaning of these Terms, abstracting from *begotten* or *unbegotten*, that Mystery being quite above it. *3tio*, How came M. *Simson* to say he had no Occasion to mention *Omniscience*, *Omnipotence* and *Eternity*? He had as much occasion to mention these, as to mention *Self-existence*, *Summity*, *Necessary-existence*. But the true Reason was, he knew well that when he had carried away from the Son and Spirit, *Self-existence*, *Necessary-existence*, *Independency*, *Supreme Deity*, and the Title the *only true God*, he had carried away from them all God's essential Perfections, and the *Godhead* with them; and the Students, if they were not extremely dull and stupid, might readily take the Hint, without his insisting on the other Attributes. It was not proper to enlarge too much, that might alarm, as a certain Free-thinker said

said of one of his Disciples, who had too early blabed in the Pulpit, after justifying what he had said, but with all condemning his Indiscretion, *It is not Time yet.* Has not Mr. *Simson* hereby taught his Students to deny all God's essential Attributes of the Son and Spirit? He did not tax that Sense of the Words as an Abuse of the Terms, or warn the Students against being misled by these Authors. How can being *begotten* exclude *Necessary existence* in the strictest and most proper Sense, if the Son be not an arbitrary Production, as the *Arians* will have him. Had not Mr. *Simson* been unsound in the Faith, he had certainly condemn'd that Use of the Terms, and warned his Students to beware of it, and to be on their Guard against the Writers that use the Words that Way. But so far was he from doing so, that in his very Letter to the Presbytery, the Design of which was to vindicate himself from that Charge of Heresy, he shews no Dislike of that Use of the Terms; only he pretends, they never came into his Thoughts to mention *Christus est ens necessarium*, either in teaching or preaching, and gives this Reason, that Position was not mentioned, neither in our Standards, nor the System he taught, without giving a Hint of his teaching that Truth in other equipollent Terms. But, *imo*, Was this sufficient to clear him of the Imputation of denying Christ's *Necessary-existence*? Neither our Standards, nor the holy Scriptures bound him up from asserting that Truth, in any other proper Terms, as strong as he pleased, if he had a Heart to it. I Well knew he, he was in no Hazard of incurring Censure thereby; this Church has not been so forward to censure him for higher Things. Had he been as well versed in the Holy Scriptures, as he

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is in some Books of less Value, he might have found the *Necessary-existence* of the Blessed Angel of God's Presence asserted by himself, in as strong Terms as it is possible to be expressed by them in Language, *Exod. iii. 6, 7, 14.* Came it never into his Thoughts? Upright Soul; I dare say it came into his Thoughts an hundred Times. Possibly some Reverend Ministers in this Church could clear this Matter, and whether Mr. *Simson* spoke true, when at the Bar of the Assembly, he said, he never taught so, he never said so, he never thought so. If they will not speak now, when the Honour of Christ is so much on the Field, they will know, how much their present Closeness will be to their Credit, Peace and Comfort, when they come to stand before Christ in that Day. He pleads the Terms occur'd not in the System he taught. How fairly, let us enquire; *Pieter* is one of the Systems he teacheth, *Lib. 2. Cap. ii.* he proves, *Christus est ens necessario existens*, and that as an essential Property of the Godhead; he proves Christ to be God, from the Term *Jehovah* applied to him, which proves him to be *Eternal, Necessary-existent* and *Independent*. *Markius's Medulla* is another System he teacheth, and he, *Cap. v. Thes. x.* says, Though the Son be begotten of the Father, he is the *true, most high, and independent God*. And *Thes. xxi.* he proves Christ's Godhead from the Divine Attributes ascribed to him, particularly *Independency*, one of the Terms Mr. *Simson* tells us occurred not in the System he teacheth. *Gregory de Valentia*, when convicted of a Fallhood much like this before the Pope, I think it was *Clement VIII.* was so confounded, he dropt down on the Spot, and fell into an Apoplexy, of which he never recovered, but died in a few Months after :



alter? Let others judge by this, if some Men among us have not as much Brags, as some of the most perverse and impudent of the *Jesuits*. If the learned, who have Access to Libraries, will trace this upright Man in his Quotations, they will find other Instances of his Integrity, or I am mistaken. When this was objected to Mr. *Simson*, he answers gravely, Page 163. He did not teach these Chapters in *Pictet*, and he has not taught that Place in *Mark* for some Years. But, 1<sup>mo</sup>, Is any sure that this is Fact? Possibly this will require a *granum salis*. 2<sup>do</sup>, He said the Terms occurred not in the System. 3<sup>do</sup>, Had he read it but once, he had occasion to have it in his Thoughts. 4<sup>to</sup>, Who sees not a heterodox Man, might as studiously avoid these hated Parts of System, as Mr. *Simson* avoided owning some fundamental Truths before the Presbytery of *Glasgow*.

5<sup>th</sup>, He knew very well there were Men of Figure in this Isle, who call themselves Divines, that on the Matter make the Son an arbitrary Production of the Father's Will; and had he been found in the Faith, he had refuted their Heresies, and contradicted them in their own Terms, whether they had occurred in our Standards or not, as the orthodox have done in all Ages. It is alledged it was not safe for him to use other Terms, but this is a mere Pretence without a Shadow of Ground.

6<sup>th</sup>, He has used Words, that occurred not in our Standards in his very Letter to the Presbytery, such as *Communication* of Divine Perfections; these who converse familiarly with him, or hear him teach, may tell how nice he is in this Matter. 7<sup>th</sup>, The Man has been at Pains to wrest the Words of our Standards, into a Sense he thought

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consistent with his Errors, tho' contrary to the plain Meaning of the System, and the Design of the Compilers: This is the avowed Way of a certain celebrated Doctor, but so scandalously knavish, that should it universally obtain, no Man can be sure of what another says, subscribes or swears; and Mr. *Simson* observing that some Terms that pinch him, occur not in our Standards, he pretends such a religious Adherence to our Standards, that he will answer no Queries proposed in other Terms. 3<sup>tho</sup>. It appears how closely he design'd to adhere to our Standards either in Things or Words, from the Reserve wherewith he subscrib'd our Confession at his being licensed. 4<sup>tho</sup>. The Reason; and the only Reason, of his omitting to teach Christ's *Necessary-existence*, and his refusing to answer the Presbytery's Queries, was his Unsoundness at the Heart: *Necessary-existence* was within the Father's personal Property; and the Son was not God, P. 230. yet his Respect to his Freehold made him unwilling to deny the Truth openly. Being asked what he meant by *Necessary*, when he made it include the Father's personal Property, he long shifts explaining himself, talks in the Clouds of a higher Degree of *Necessity* agreeing to the Son, so far as is consistent with his being begotten; he knew not a Name in use for that *Necessity*. Being further pressed, out it comes, *Necessary existence* is being *unbegotten*; when Authors (says he) take *Necessary-existence* to include the Father's personal Property, they mean by it, being *absolutely of none*, or being *unoriginated*, adopting the very Phrases of a famous Doctor, P. 218. But 1<sup>mo</sup>, Why did he shift so long, might he not have told at first, that *Necessary*

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ry-existence in a true and proper Sense, was inconsistent with being *begotten* in his Judgment; and had he said so, I fear he had said but what was his Judgment. 2do, Had he been sound in the Faith, what need for making *Necessary-existence* include *Unbegotten*? And had he been sound in the Faith, what in all the World hindered him from telling his Students, that Use of the Word, was a knavish Abuse of it, that crafty Hereticks adopted, to make a Way for Ungodding the Lord Jesus? Might he not have told, that *Unbegotten* and *Necessary-existent*, are quite different Conceptions, the latter not necessarily inferring the former, and that the Son and Spirit are *Necessarily-existent* in as strict and high Sense, as the Father himself. The Light of Nature tells us, what *Necessarily-existent* is, but it can give no Notion of what it is to be *Begotten* or *Unbegotten* in the Scripture-sense, where it reveals this Mystery. He was not asked what was the Notion Doctor Clark, or any other of that Gang might force upon that Term; but what was his own Notion of it, when attributed to the Son? In a Word, his wrangling and cavilling at the Terms, and declining to answer the Presbytery's Queries, was only a Fetch to save off his being obliged to declare his Judgment openly about fundamental Truths.

Being asked before the Committee, P. 206, by one of the Members, If he believed the Son to be as necessarily begotten, as the Father is necessarily of none? he said he would not presently give an Answer to that Question; he doubted if he could repeat the Words — If he should answer it, some would think him disingenuous in his present Circumstances. — Several Orthodox Divines thought



thought the Son was not begotten by Necessity, or by Will, but by Nature. To answer that Question; would be to make a new Article of Faith, a Thing not proper for him; but if the Assembly thought fit to do it with all his Heart, or he would know what to do, he would adhere to the Paper he gave in to the Assembly, *P. 187.* He himself thought fit to give an Account of what he said then, in the Committee, in a Paper *Page 216. and 217,* wherein he tells, He said he was against making any further Declaration on that Subject; the Necessity of the Father's begetting the Son was not determined in our own or any other Protestant Confession, in express Words; his determining it, might be accounted a making a new Article of Faith, or expressing some old one in new Terms; with some other Things, see *Page 218.* But *1<sup>mo</sup>,* The Reader will see there, that he declined owning the necessary Generation of the Son. He needed not pretend he could not repeat the Question, or recollect it in his Thoughts, the Question was proposed clearly oftner than once, and tho' it was unexpected to almost all the Committee, they understood it well enough; a duller Man than he might easily have taken it up. Beside, the Minutes will shew that he understood it, and he might have answered satisfiyingly, without making any new Article of Faith, had he been Orthodox. *2<sup>do</sup>,* As to what he pretends, that he would have been thought to have acted disingenuously in those Circumstances. Gave he not as great Ground for many to think he had acted disingenuously, when he made so many Declarations in Points he had shifted before, when he saw the last Assembly was going to pass a Sentence that might affect his Freehold

hold ? It is surmised this very Question had been discoursed upon by him and some reverend Brethren a good Time before that ; how it was determined, they and he know ; the Assembly may judge whether he has satisfyingly answered to this Question to this Hour. 3tio, 'Tis visible Christ's Necessary Existence was no Part of Mr. *Simson's* Faith, both by his Letter, and the Strain of the Papers he gave in afterwards. Necessary Existence is one of the prime Attributes of the God-head, whereby it is most clearly distinguished, the Terms are plain, easie and clear, without any Ambiguity, but what is forc'd on them, and in a way whereby it is easie for Mr. *Simson*, or any other, to make any Term ambiguous ; yet 'tis visible Mr. *Simson* had so deep an Aversion to this Truth, *Christus est ens necessarium*, that he could not endure the very Terms by which it is expressed, for its sake ; he calls it a Term of Art, an ambiguous Term, a Term apter to engender Strife, &c. P. 47. 50. and for this Reason, among others, he never used it in teaching or preaching. If he was moved by Reasons not to use the Term, surely the mentioning of it came into his Thoughts ; yea 'tis plain that its not occurring in our Standards, was not the only Reason of his forbearing to mention it. Why is *Necessary existence* called a Term of Art ? How is it apt to engender Strife, &c ? I see not what Philosopher, what Divine, what Teacher, sound or unsound, did ever bring such a Charge against the Term since the Creation, or treat it with such Contempt and Spite. Every one knows Mr. *Simson* loves to be singular, and here he is singular with a Witness, he stands by himself. What Harm has the Term done, wherein has it offended him ? It is obvious

his Quarrel is with the Truth expressed by it, and for its Sake he takes a Liberty to rail and rave against it. I own the Term was useful to firret him out of his Reserves, and drive him to discover his gross Unsoundness in the Christian Faith, or else to disown the Heresies he had taught, and perhaps to discover his gross Dishonesty in denying openly what he had affirmed more privately, and it was used by the Presbytery for that End: This is the Term's great and only Fault, for which I doubt, if he shall ever forgive it, as good a Christian as he pretends to be; I must tell him the Time may come, when he shall with a heavy Heart wish that he had never ingendered Strife, nor obstructed the Knowledge and Love of God more than this innocent Term has done. I pass by his Insolence, as what any many lay their Account with from Men of his Temper and Principles. I ask of Mr. *Simson* if the Angel, when he called himself *I am*, ascribed to himself the Father's Personal Property? Or if Mr. *Simson*, had he been present, would have dared tell him that Word must be taken *cum grano salis*? Or that there were learned Authors that would use the Term as including the Father's personal Property? What Reason could Mr. *Simson* have to demur about the Son's *Necessary-existence*, more than in calling the Son *I am*, *Jehovah*, the God of Abraham, Isaac and Jacob. I am not ignorant what the *Socinians* and *Arians* say to that Text; but Mr. *Simson* has not yet dared to advance them, tho' I strongly suspect he would, if he durst; he thinks it is not yet Time; but why more Words? It is proved that Mr. *Simson* denied the *Necessary-existence* of our blessed *Emmanuel*, the Lord of Glory, and that he said the *Necessary-existence* of Christ is a Thing we know not



not. The Depositions of the honest Witnesses are abundantly confirmed by Mr. *Simson's* own Papers, his Insolence and Boldness, was come to such a Height, that he had the Assurance to plead in the Face of the Assembly, that saying the *Independency* and *Necessary-existence* of Christ are Things we know not, was not relevant, or was not a Charge sufficient to inter a Censure when proven; he pleaded the same of this Article, the Terms were impertinent, and not to be used when talking of the *Trinity*, and that they were philosophical Niceties we know Nothing about, ambiguous Terms of Art, P. 181. Yea he pleaded that teaching Christ is not *ens necessarium*, is no relevant Article to inter Censure, P. 182. It seems the Man thought himself so well supported, by his Disciples and Friends, he thought he might say any Thing; he was above Discipline. Yet this Man pretends it was not safe for him to use Terms not contained in our Standards, May a Man teach Heresy and blaspheme the Lord Jesus, and yet plead Innocence after all? If these Articles be not relevant to inter Censure, then there is no Fault in teaching and venting of them.

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C H A P. II

*Of the Distinction of the Person, and Oneness of the Godhead.*

**H**E says the Nature and Incommunicableness of the personal Properties of the Father, Son and Holy Ghost do equally prove the real Distinction of the Persons and the Oneness of the Godhead, p. 17. He says something that seems not to agree well with this, p. 71. *The Nature and Measure of their Oneness*

Oneness and Distinction is not revealed in God's Word, which alone teacheth us this Doctrine; see also p. 90. But, *1mo*, when he talks of a real Distinction of the Persons, he seems thereby to insinuate that they are distinguished, *ut res a re*, and that they are not one in Substance and Essence; but of this more afterward. *2do*, How comes Mr. *Simson* to know what, he says, is not revealed in that Book, which alone teacheth us this Doctrine, and which he says we have no Faculties capable of conceiving it right in this mortal State? How can he prove the Oneness of the Godhead, from that which he himself has owned he cannot know, because it is not revealed? *3tio*, He owns that the Scripture alone teacheth this Mystery, and that the Scripture reveals Nothing of the Nature and Measure of this Oneness and Distinction: How then can the Nature and Incommunicableness of the personal Properties prove any Thing to him? How can that which is not revealed, which he neither knows, nor can know, reveal or prove any Thing to him? How can it prove the Oneness of the Godhead? This is to prove the most evident Truth by what is most inevident, *viz.* by the Nature of the personal Properties, yea by what it is impossible for Mr. *Simson* to know, by his own Confession. He talks indeed of the Nature of the personal Properties as revealed in Scripture, and expressed in our Standards, *Procedure of the General Assembly*, P. 39. But this is only to contradict himself flatly, for he had said before, that this is not revealed in the only Book that tells us any Thing about these Persons. *4to*, How can he say the Nature of the Oneness of the Godhead is not revealed in Scripture? The Scripture shews that the Oneness of the Divine Nature

Nature is an absolutely simple Oneness, *Deut. vi. 4*. This is a Truth so manifest by the Light of Nature; that the Heathen may know it, *Rom. i. 19, 20*. Few of the Heathen, who were Men of Thought, were ignorant of it, and some of their Philosophers have spoken soundly and learnedly on the Head. What can Mr. *Simson* aim at here? Designs he to affirm that the Scriptures reveal not whether God be one individual Substance, or an *Aggregatum* of more Substances? Or whether an unnecessary Being may be made God, or become a Part of God? He seems to have a Design to make the Oneness of the Godhead the only Mystery, and a Point as dark and hard to be conceived and understood as any Thing in that most mysterious Doctrine, or in all our Religion. He seems to evidence this to be his Design, by his wrangling so much against the numerical Oneness of the Divine Substance. This makes me apprehend, that in Mr. *Simson's* Judgment, would he speak, that the Father only is God, and the Son and Spirit are two mere created dependent Beings, united and made one with the Father some Way that Mr. *Simson* inclines not to tell his Mind about; no doubt, it would be some rare Notion, could we get it out of him. This is the Manner of the Oneness which he says is kept secret, and wherein the Mystery lyes, *P. 30*. A Mystery no doubt, a Mystery of Nonsense and Blasphemy, to make two mere Creatures one true God, and one with him, who is the only true *Self-existing* God. Well does he know the Mystery lyes not in the Oneness of the Godhead, or the Divine Substance and Essence. He makes no Doubt of the numerical and absolutely simple Oneness of the Father's Substance; but the Mystery lyes in this, that there

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shou'd be three Persons in one true Godhead and Identity of the Father, Son and Holy Ghost; this is what he cannot receive, he stumbles at the stumbling Stone.

When he comes to reconcile these two Positions, *Procedure*, P. 39. and 40. he says in the former Passages, *State*, P. 17. he is speaking of the Nature and Incommunicableness of the personal Properties, and their Nature and Incommunicableness shews they must be truly distinct Persons, and the Nature of them, as far as they are revealed in Scripture, and exprest in our *Confession*, does prove the Oneness of their Godhead; for the Properties of the Son and the Spirit shew such a Relation between them and the Father, that they must be One and the same God with him, seeing they have from him the same Nature and Divine Perfections, which he has originally in Himself, and receives from none; and there are no other Persons or Things possess of the same infinite Perfections, except the Father, Son and Spirit. Hence 'tis proved there are Three distinct Persons of the Godhead, and these Three have One Godhead, which is the *revelation*, expressed in our Standards; but *State*, P. 71. the Professor is not speaking of the Nature and Incommunicableness of the personal Properties, as in the former Case, but of the Nature and Measure of their Oneness and Distinction, which is the *revelation* of the Manner of their Oneness and Distinction, which he says is not revealed.---Our Standards acknowledge that the Nature and Measure, or the Manner how the Persons are One, and how they are distinct, is not revealed, but own it is ineffable, inconceivable and inutterable. But, *imo*, He speaks of the Nature of the Properties,

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 as revealed in one Place, which he denies to be revealed in the other. 2do, How comes Mr. *Simson* to know the Nature of these distinguishing Properties? It seems to be more dimly revealed in Scripture, so dimly, that it would be hard for him to prove from the Nature of these Properties, as far as we can reach a Conception of it, that the Three Persons are One God, without Arguments drawn from other *Topicks*, than the Name, Nature and Incommunicableness of these Properties: And 'tis clear enough, that if the Substance of these Three be not one and the same in Number, they can never be one and the same God. 3tio, How comes he to call the Nature and Measure of the Oneness and Distinction of these Persons, the Manner of that Oneness and Distinction? *Procedure*, P. 40. And how comes he to call the Manner of that Oneness and Distinction, the *ratio* of that Oneness and Distinction? The *ratio* is the *quasi causa*, or the Reason *a priori*, wherefore a Thing is so and so. Is the Nature the Manner? How doth the Nature of the personal Properties prove to us in this dark mortal State, the Oneness of the Godhead, when we have such a dark and imperfect Notion of it?

He insinuates there are Hypotheses advanced in the Presbytery's Queries not founded on God's Word, and that lead into manifest Contradictions; *State*, P. 69. and 71. and whence have arisen Contentions, Heresies, Schisms, P. 163. and P. 18. he speaks of the Order of the Being of the Three Persons, as if the Being or Essence of one of them, were posterior to the Being and Essence of another; and P. 71. he says, There being no Terms applicable to the Distinction and Oneness of the Three

Persons of the Godhead, but such as are invented mostly by Heathens to express the Distinction and Oneness of created Beings, which therefore do still lead our Minds to Ideas of the Distinction and Oneness of the Divine Persons, like to the Distinction and Oneness among Creatures, which therefore cannot agree to the Divine Persons. This, in all Ages, has occasioned needless Debates and Contentions about their Distinction and Oneness; therefore, after the Example of famous Divines, he laid aside all these Hypotheses; and for this special Reason, besides these mentioned in his Letter to the Presbytery, and in his Answers to their *References*, he used not some Terms mentioned in the Presbytery's *Queries*, and mentioned others of them, only as Hypotheses, and proposed Arguments to shew their Probability, and how far they may be safely used, such as that of One Substance in Number; and in his Opinion, the Substance common to the Three Persons must be One in Number, it being absolutely immense: Yet he cannot dissemble, when that Phrase, *One Substance in Number*, is used in the Sense wherein it is only applied to rational Creatures, it will be inconsistent with the foresaid Distinction; and P. 89. he says, The Substance of the Persons is not to be said either *numerically* or *specifically* One, as these Terms of *Aristotle's* Philosophy are ordinarily used, because were they *numerically* One in Substance, they would be One Person.----The Father, Son and Holy-Ghost cannot be safely said to be *numerically* One in Substance; and when our Divines say there are Three Persons in One Substance in the Unity of the Godhead, they could not be thought to mean One Substance in Number, for that will make them One Person.

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Here, *1mo*, It seems the Hypotheses he strikes at, are Christ's being *ens necessarium*, and the three Persons their being one Substance in number; these are the Hypotheses not founded in Scripture, that have occasioned needless Debates, Contentions, Schisms, Heresies in all Ages; these he has laid aside; they are no Part of his Faith, though he explained some of them, and proposed Arguments sometimes to shew their Probability. *2do*, It is indeed his Opinion, That one Substance in Number is common to them all, upon this Ground, that it is absolutely immense; but it is no Part of his Faith: Yet who see not that a Substance can be but one in number, if it be absolutely immense. *3tio*, It is hard to tell what he means; he used not the Word *Essence* either numerically or specifically one, *p. 89.* and he carefully avoided confounding an undivided inseparable Essence with one Substance in number, *p. 91.* Why objects he against one Substance in number more than against one Essence in number? Will he deny the Essence, or the Godhead common to the three, to be a Substance? Will he deny that Essence to be one in number? Can he think our Divines meant not one Substance in number? What? Did they mean an *Aggregatum* of several Substances agreeing in one general Notion, as different Individuals agree in the same Species? Such Dreams came not into their Thoughts. What means he by one undivided inseparable Essence, which he is careful not to confound with one Substance in number, *p. 91.* Doth he imagine the Divine Essence to be some immense kind of Matter, consisting of undivided and inseparable Parts? Mr. *William Boyd* has sworn he heard him say, The Persons of the Trinity are indeed all one

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God,

God, that is, they have all the same infinite Perfections; but whether the Subject of these Perfections be different, or one, is another Question, and perhaps too metaphysical for us to determine. Every Thing he spights at is a philosophical Nicety, or a metaphysical Question. What are Metaphysicks, but our Knowledge of the Nature and Principles of Beings, as Substances and Accident, Quality, Modes, Spirits, and Bodies, God and Creatures, with Inferences and Conclusions drawn from the Principles of that Knowledge? Mr. *Simson* sets Reason above Revelation, and made it the principal Foundation and Rule of all Religion elsewhere; yet, when he sees Reason against him, he flights it as vain Philosophy and Metaphysicks: So at the Bottom this Man is as much above Reason as Revelation; his Principles are every Whim that comes in his Head, as the Freak and Humour takes him. Here he seems to make the essential Divine Attributes and Perfections something different from the Subject to which they belong, against all Sense, Reason, and Revelation, as Qualities in the Creatures differ from the Subjects in which they reside. He makes different individual Subjects or Essences in what he calls the one God, Subjects that though different, have the same individual, infinite Perfections residing in them. None can conceive how the same individual Perfections can reside in different individual Subjects, much less infinite Perfections. He calls one Substance in number a Term of Art, apt to mislead People; but sure no Oneness of Substance, but what is numerical, can consist with the Oneness and Simplicity of the Godhead. It is right plain, one in number is no metaphysical Term, no Term of Art,

Art, more than ten or twenty in number, the meanest Peasant has a Notion of it, yea the very Children are not Strangers to it, as soon as they can number their Fingers or Toes, before they learn either Art or Science. Nor is it a Term invented by Heathens, it was used before there were any Heathens: We read of one, *Gen. iii. 22.* I hope Mr. *Simson* will not deny, that one in number is meant there; we read of two in number, *Gen. i. 16.* and four in number, *Gen. ii. 10.* Why always cavilling at numerically or numerically one, or one in number, as a metaphysical Term, or a Term of Art? At this Rate Mr. *Simson* should object against affirming God to be one in number, and pretend he can neither believe nor affirm that, the Term being a Term of Art, and devised by Heathens. Will he scruple owning the Father to be one Person in number? and the Father, Son and Spirit, to be three Persons in number? Who sees not his Quarrel is with the Truth itself, and not with the Term, otherwise than for the Sake of the Truth expressed by it? But after all, why may not numerical Oneness be affirmed of the Divine Nature, Essence, and Substance common to all the three Persons, without any Inconsistency, with the Plurality of the Persons? Why should it lead to wrong Ideas of God, or to think that there is but one Person of the Godhead? I dare say *Aristotle* himself, had he been educated as Mr. *Simson* was, might have avoided the wrong Ideas Mr. *Simson* talks of; he would have had more Sense, than to talk of the same Perfections in number residing in a Substance that is not one and the same in number. Why should Mr. *Simson* boggle at owning the three Persons to be of one and the same



same Substance in number, more than in owning them to be one God in number? It seems to be from the just Judgment of God, that when Men make *Shipwreck of the Faith, and of a good Conscience*, they, in a great Measure, make Shipwreck of Reason and common Sense. This numerical Oneness is not an Hypothesis laid aside by the Framers of the ancient Creeds; our later Confessions, and that of *Westminster* in particular, as not revealed in God's Word, and being no Article of Christian Belief, or Term of Communion, as Mr. *Simson* insinuates, p. 70. What could they mean by one and the same Substance? They knew the Godhead, or Divine Substance was not *entia*, but *ens*, and being *ens*, it must be *unum verum bonum*. They knew the Divine Substance must be one in number, or it could not be truly one *a parte rei*, or *independentem ab intellectu*. It must be one Substance in number, or more Substances in number; if it be Substances in number, we have more Gods, or more integral Parts, constituting one and the same God, which, how inconsistent it is, every Body sees, who sees any Thing in these Matters. Mr. *Simson* is so tenacious in this Point, that he expresses his Contempt of the Presbytery, for differing from him in it, when he says, p. 173. Perhaps some may think it a Discovery meriting much Applause, if the Presbytery will discover in what Place of Scripture it is revealed, that the Substance of the three Persons is one in number, and not three in number. Will Mr. *Simson* have the Brafs to say, this is paying a dutiful Respect to that Judicatory, and an Expression of his Desire to learn of them; perhaps

haps he may say so, and perhaps no Body will believe him.

Mr. *Simson* seems to have a Fetch, to charge the orthodox Doctrine about the Trinity, and the Maintenance thereof, with *Sabellianism*, in saying, *The Sabellians* made three Persons to be only three different Attributes, Characters, Modes, and Names of one Divine Person. But *imo*, He deals not fairly, for *Sabellius's* Judgment was, that the Persons of the God-head differed only in *Names*, without speaking of *Modes* and *Characters*. The Orthodox say, that they differ not in *Names* only, but in their manner of subsisting and different Relations, and they are numerically one and the same as to their *Essence*, *Nature* and *Substance*. We never said, that three Persons are only three *Modes*, tho' the *Arians* and *Socinians* falsely charge us with it, as the learned Doctor *Stillingfleet* has observed. And I have seen a Letter written to a Minister of this Church, by one whom Mr. *Simson* knows very well, that points the same way. Mr. *Simson* defines a Person, an intelligent Agent, *Page 93.* and he says, *Page 94.* the Father, Son, and Spirit are called three Persons in our Standards, without giving the least Hint, that the Word is not to be taken in its proper Meaning, in which Sense he must therefore explain it. These three are represented so, both in Scripture and our Standards; all the ancient Creeds represent them so; and the distinct Parts they act in the Work of Redemption, represent them as proper Persons: Yea they have been defined by the Popish Schoolmen, as three Intelligent Agents, tho' they have explained it away again, and contradicted it, by their Metaphysical Distinctions and Debates. It is clear both from Deposition

on of Witnesses, and from his own Papers, that he altered his way of Teaching of late concerning the Trinity. For formerly he gave the Students this Caution, that the Term *Person* when applied to the blessed Three in the God-head, is not to be taken precisely in the same Sense as when spoken of Creatures, but of late forebore that Caution, Page 85. and he says the omitting that Caution cannot be a Crime: The Caution was not agreeable to his way of Speaking and Teaching Page 86. But 1<sup>mo</sup>, It is visible, he altered his Way of Teaching. 2<sup>do</sup>, 'Tis proven that he spoke and taught so; whether it be agreeable to his Way *ipse viderit*. 3<sup>do</sup>, 'Tis more than likely, his altering his Mind about the Necessary Existence of the Son and the Oneness of the Substance of the three Persons, was the Cause of the altering his Way of Teaching, and his omitting that Caution. 4<sup>to</sup>, We shall not deny the three Persons to be three intelligent Agents (whether that be the Definition of the Term, we enquire not at present) if it be owned that these three Agents have the same Life, Nature, Substance, Essence and essential Perfections. But it is plain, he wrongs the Popish Schoolmen, for if they call the Father, Son and Spirit three Intelligent Agents, they call them Agents of one Substance, Understanding and Will, and own the God-head and Divine Substance to be numerically one in all the Three; and they affirm them to differ only in their Order and Manner of subsisting, and mutual Relations, and personal Characters. This is not to contradict the Truth, or to explain away: Tho' the Schoolmen have their Faults, he shou'd not belye them, they are sounder in this Point vastly, than either Mr. *Simson* or his Friends; Mr. *Simson* speaks, Page



69. of Mens essaying to be wise above what is written, in explaining the Doctrine of the Trinity, and of their advancing Hypotheses not revealed in God's Word, and of their using Terms of humane Art calculated for explaining the Nature, Distinction and Oneness of Creatures, Page 69. The *Sabellian* and *Arian* Heresies rose from Mens using some different Hypotheses advanced to explain the Doctrine of the Trinity; but after all these Hypotheses, ancient and modern, that he had occasion to read and consider, he found none of them sufficient to explain that Mystery. — The Framers of the ancient Catholick Creeds, latter Confessions, and that of *Westminster* in particular, rejected all these Hypotheses, for this obvious Reason, that they were not so clearly revealed in Scripture as to be made Articles of Faith, or Terms of Communion. — The Main of the Trinity is kept altogether a Secret, Page 70. for these Reasons, altho' for some Years he made use of several different Hypotheses, yet having found, upon Trial, none of them were sufficient to remove Difficulties, but, on the contrary, they were ready to lead Students into dangerous Errors and Mistakes, Page 70. But *1mo*, I own I am against advancing any Hypotheses in Theology, not revealed in Scripture; better had it been with Mr *Simson* had he been more careful this Way. But sure I am; the Necessary Existence of the eternal Word, and the Numerical Oneness of the Divine Substance in the three Persons, are no precarious groundless Hypotheses, but necessary Truths. *2do*, Mr. *Simson* deals not fairly in pretending to have laid aside all Hypotheses, when 'tis plain he has embraced one of the worst of all the Hypotheses, *viz.* the Heresy of the *Arians*, as is visible from the State of the Pro-

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cells. 3<sup>to</sup>, A position may be a great Truth of God, tho' it do not enable a Man to explain sufficiently an incomprehensible Mystery, and remove all Difficulties about it. 4<sup>to</sup>, I do not understand what kind of Doctrine he can teach about the Trinity, if he teach not his Students, whether Christ the Son, and Spirit, be God or not, whether the Godhead or Divine Substance be one or more, whether we have one God or three, whether two mere Creatures be the true one God, and the Maker and Ruler of the World, and the Object of Divine Worship. This is all I can understand by his laying aside all Hypotheses; for he tells not what were the Hypotheses he formerly made use of, and has now laid aside; or what were the Hypotheses he mentioned of late, shewing their Defects, without recommending any of them. 'Tis plain he will have the Truths he has pretended to lay aside, to be the Occasion of all the Debates, Schisms and Contentions ancient and modern, that have been in all Ages; he is much mistaken in saying the Phrase one Substance in number, is used in a bad Sense by the Socinians, and made the Foundation of their maintaining their Heresy. The Socinians use the Phrase in a true and proper Sense; for they own the Unity of the Godhead, whatever be their Design, End and Aim: They use the Phrase foresaid in a just enough Sense, tho' they deny that there can be more Persons of the Godhead than one, and herein lies their Heresy. And the Foundation of their maintaining it, is not a wrong Sense of this Term; it lies in a quite other Thing, viz. in their having adopted two of Mr. Simson's darling Socinian Maxims, *Ratio est principium & ultimum fundamentum theologiae*. Nothing is to be  
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admitted into Religion but what's agreable to Reason, and determined by Reason to be so.



### C H. A P. III.

#### *Of Mr. Simson's Humility and Sincerity in his Declarations.*

**H**He speaks sometimes of his Humility, dutiful Respect to Church Judicatories, but how sincere he is in this, may appear, *1mo* From his refusing to answer the Presbytry's Queries, and from the insolent Treatment they met with from him all along. *2do* From his refusing to tell them the Hypotheses he had formerly made Use of, but of late had laid aside, and telling them he was no Way obliged to tell them, *Page 173.* The Presbytery had no Right to know and pass a Judgment on him. *3tio* When he was acquainted by the Presbytery Clerk, *Feberuary 8th*, That the Presbytery was to meet *February 14th*, and that he was appointed to appear before them, and the Clerk had shewed him the Presbytery's Minute to that Effect, he told the Clerk he would not appear, because he was not legally summoned, and made his Word Good, *Page 200.*

People may judge what to think of his Veracity and Ingenuity, by the following Instances. *1mo*, In his Letter to the Presbytery he says, Whereas the Presbytery desires to know, what he had taught that Winter on the Subject of the Trinity; this Favour he has granted to any Brother that asked it; he does therefore chearfully embrace this Opportunity



portunity of giving them a free and ingenious Account of it, which he judged necessary for their Satisfaction, his own Vindication, and that of the College and Students, and for preventing unjust Reflections on the Presbytery, *State Page 15*. Yet he declined a Conference with a Committee of the Presbytery on these Heads, saying, It was a Method apter to create than to remove Mistakes, *Page 25*. And he likewise refused to tell the Presbytery, what were the Hypotheses he had laid aside in teaching, and what where these he had continued to mention, *Page 178. 2do*. He says, had the Presbytry set down such or such Propositions in his Letter, and told him, this is erroneous and of a doubtful meaning, in that Case he would have freely answered them, *Page 32*. And *Page 39*. he says, He's heartily willing to give his Reverend Brethren all just and reasonable Satisfaction, according to the Rules of the Gospel, &c. according to his Promise; yet *Page 52*. he declined to answer the first five Queries, after the Presbytery had made a full Condescension, and fell a protesting against them, and talks undecently enough of their committing several manifest Mistakes of his Meaning, *Page 53*. and quibbles litigiously about a little Word (*These*) in the Committee's Letter to the Presbytery: What he pleads there, amounts, so far as I can see, to this, that he had only promised to answer his own Proposition, but no way engaged to answer the Presbytery, or any other Questions. See *Page 59. 3tio*. He says *Page 12*. he took all possible Care to keep close by the Expressions used in Scripture and our Confession; being sensible of the Danger of essaying to be wise above what is written.—— The express Words of our Confession he took in their literal

teral Sense, and told the Students they were fitter to express that Doctrine, than any other he could use in their Place; and *Pag. 47.* The Words of Scripture and our Confession are doubtless the safest and fittest: These who have read his Papers in the State, and much more the Students who heard him teach, the Ministers and others who conversed familiarly with him on these Heads, may judge, if he be ingenuous in these Declarations. *4to.* He says, *Page 51.* The Letter contains a full and ingenuous Account of what he taught last Winter; yet the Oath of Witnesses, with his own Papers, shew that his Account is neither full nor ingenuous. *5to.* The Charge against the Presbytery for committing several manifest Mistakes of his Meaning, appears unjust, and quite unsupported. *6to.* He says, when he compares the Prohibitions in the Act of Assembly 1717. with the Allegations of the 3d Libel, he cannot find so much as a probable Connection between them; and *Page 243.* he says, He is conscious to himself, that he has carefully observed the Three Prohibitions in the foresaid Act, as far as he could understand their Meaning; he has taken care not to vent, as his Judgment, any Opinion, that to the best of his Skill was not necessary to be taught in Divinity; yea, further he adds *Page 244.* He is not to be judged a Transgressor of the said Prohibitions, although he had vented as his own Opinion any or all of the Propositions alledged in the Libel; He had no Reason to suspect he was prohibited to teach the Propositions libelled. From these Passages it appears, *imo.* That he looks upon that Libel and Positions, not only as Truths but as necessary to be taught in Divinity. *2do.* It is hard to believe him ingenuous here; can any persuade himself that Mr. *Simson* thinks the Assembly

sembly 1717, was displeased with nothing here taught before, that they did not prohibit him to teach any Thing vented by him before, either in his Letters to Mr. Rowan, or in his Answers to Mr. *Webster's* Libel, or proven against him by Witnesses? Then it is hard for any to believe Mr. *Simson* ingenuous here, and I scarce think any Man will pretend it, unless he be much of a Bind with Mr. *Simson* himself as to Modesty and Sincerity; nor is it one Whit easier for one to believe him, when he says Page 177. He is not conscious to himself, that he has embraced any Opinion that is contrary to the Doctrine contained in the Standards of the Church. 7mo, He justifies his avoiding the Term *Necessary Existence*, in teaching, from 1 Cor. ii. 13. Page 160. It will be hard for impartial People to believe that his Regard to that Text determined him in that Matter, when they may meet with Terms used by him in his Papers large as exceptionable upon that Score. 8vo, He says says, p. he is persuaded the Presbytery and he are fully agreed, when he could not but know it was quite otherwise. And p. he says, To deal plainly, as far as he can understand, the first Rise of the Difference between him and others did entirely consist in his keeping close by the Words and literal Meaning of the *Confession*, &c. The Doubts that the Presbytery might have had about his Orthodoxy, are founded upon their own Jealousies and Misapprehensions, that might have been long since removed, had they taken proper Methods for it. Proper Methods! What Methods could the Presbytery take with a Man of his Orthodoxy, Uprightness, Humility, and Modesty? 1mo, They desired to confer with him; that he declined, alledging it would create Mistakes. 2do, They proposed *Que-  
ries*



ries to him; he will not answer, bids them answer them themselves, tells them they had no Reason to query him, more than to query the Compilers of the *Confession*, had they been alive; by the narrowest Search he could not understand what was their Design in proposing Questions to him. 3<sup>th</sup>. They gave him a Libel; he quarrels that also, shifts, shuffles, wrangles, and cavils *ad nauseam*. 4<sup>th</sup>. He says, p. 26. The Presbytery's first five Questions, as far as he perceives, have no Relation to that Letter of his. Is it possible for any Man of Sense to believe him in this? — He says, by the narrowest Search he could make into the Presbytery's Minutes, he could not find any Thing to let him know their Design, in desiring him to answer these Questions, as whether it were to have his Assistance in determining some new Articles of Faith, or in answering some Difficulties upon that Subject. But, 1<sup>mo</sup>. Tho' he had not known their Design, it was his Duty to answer, as is proved already: Well knew he in his own Conscience, the Presbytery had no Design to determine new Articles of Faith, and as considerable as he thinks himself, the Presbytery neither wanted nor needed his Assistance to answer Difficulties; and well knew he that they did not desire it, whatever they did in a former Process in his Favours, for which he has justly and generously requited them with the Gratitude of a true-paced Seducer. With equal Veracity he says, p. 112. He humbly conceives the Presbytery will judge that it was his Duty not to teach, that the three Persons are to be said to be either numerically or specifically one in Substance, according to the ordinary Use of the Term. 2<sup>mo</sup>. He says, It does not appear from the Deposition of the Witnesses, that he had denyed

nyed of the Son any essential Perfections of the Father. 11<sup>mo</sup>. He says, p. 41. he has no Occasion to answer the Presbytery's Reasonings, and Consequences drawn from what he says in his Letter, in their References to Question third, whether they be good or bad: He had as little Occasion to consider their Reasonings in their References to Question fourth and Question first, whether their References be right or wrong, p. 47. Besides, the Air of unmannerly Sauciness visible here, if any will read that Part of the State, he may easily judge how well that Character of one that shall dwell in God's holy Mountain, which we read *Psal. xv.* *viz.* that he's one that speaks the Truth in his Heart, agrees to him. 12<sup>mo</sup>. He says, p. 102. When he had said he would take it for an useful Piece of Caution, &c. it was a Piece of dutiful Respect to his Reverend Brethren, and that he might learn of them: But who sees not, that in that Place he was triumphing over his Reverend Brethren in the former Passage, and despising them as a Set of weak ignorant Men; and now in that Place, he's despising Mankind, as if he could make them believe any Thing he says, be it never so foolish, senseless and incredible. 13<sup>mo</sup>. He pleads the Expressions alledged against him, might flow from a Mistake of hearing or speaking, they might be Escapes and Trips of Expression, P. 81. and P. 105. they might have fallen from him inadvertently in the Course of speaking, P. 102, 109, 163. And he talks of groundless jealousies, an Allegiance void of all Colour of Probability, as 'tis plain from the whole Course of the Process. 14<sup>mo</sup>. After all his wicked and blasphemous Treatment of the Son of God, who was before all Things, and by whom and for whom all Things were created; he

he has the Modesty to call God his gracious God, P. 39. and Christ his Blessed Lord and Saviour, P. 79. and talks as if he were sure of his Adoption, speaking P. 15. of God's fatherly Compassion and great Kindness to him; Mr. *Simson* had best consider in Time, whereon these high Pretensions of his are founded; he that has not the Son, has not the Father, and he that has the Son, will not readily speak Evil of him, much less deny and blaspheme him; better Men than he, have Difficulty enough in attaining such Assurance as he pretends to: A true Member of the true Church, will never attempt degrading the Head; no Stone of the everlasting Building will ever reject the Head of the Corner, or seek to subvert the Foundation on which it stands, the Rock of Ages. 15<sup>mo</sup>. He quarrels the Presbytery for proposing Queries to him, and desiring him to answer them; and, as I am told by Ear Witnesses, he told that Judicatory to their Face, in a modest Way, Their asking him such Questions was *Lisbon, Madrid and Rome*. I say, he quarrels the Presbytery on the account of their Queries, and calls them the Method of the Inquisition, P. 28. for odious a Practice, that from the Respect he had to them, he was loth to insinuate their taking so wrong a Way, P. 28, 29. A Practice contrary to the Example of Christ, the Rules of the Gospel, and the Apostle's Direction, 1 *Tim.* v. 19. the Form of Process, the Privilege of every True-born Subject; one of the mischievous Engines of *Popery*; he told them, P. 202. they went beyond the Rules of the Inquisition, established by Pope *Innocent III.* in the fourth General Council of the *Lateran*; he appeals from the Presbytery to the Synod of *Glasgow* and *Air*, *ibid.* He complains to the Committee against



the Presbytery, P. 29, 30, 31, 32, 33. He tells, asking such Questions was one of the oppressing Methods made use of in *Scotland* before the Revolution, he means Men's being obliged to declare their Thoughts by our merciful Prelatists, and hanged on Gibbets, or shot in the Fields, for their Declaration, or refusing to answer. Upon these Grounds, this conscientious upright Man reckons himself obliged to refuse complying with such a Method, and testify against it: He is persuaded in his Conscience, that his Compliance with it would be sinful. He calls upon all Ministers and honest Subjects to oppose the introducing it, P. 31, 32. he desires the Committee to correct the Presbytery's Mistakes and wrong Steps, and to oblige them to proceed according to good Rules. The Reader must know, he has in this followed these upright and Orthodox Men, the *Antrim* Non-declarers, and adopted their very Terms; his Eloquence, and Learning here is wholly *Hybernian*, and borrowed from the worst Set of Men in that Kingdom. I make no Reflection here upon our Reverend, learned and worthy Brethren, and the godly People that adhere to them, who have cast off Communion with the *Antrim* Faction, and all that take Part with it; but esteem them as Men that have the Testimony of Jesus. But what is the Rise of these rueful Complaints of Mr. *Simson*? What Cause or Ground has the Presbytery given for them? They have asked him the six Questions, P. 24. after he himself had owned, he was reported far and near to be Hetrodox and Heretical, and they had Ground to suspect there was some Truth in the Report, and himself well knew the *Evil his Heart was prone to*, 1 Kings. ii. 44. Some are sorry that

that Meeting of the Committee, which received Mr. *Simson's* Letter, did not resent his Insolence as it deserved, and order him instantly to answer the Questions, without putting the Presbytery to the Trouble of pointing out the Passages in his Letter, with the Passages in the Scriptures and our Standards that seem contrary to them: Yet it must be owned, that the Presbytery did wisely in complying with the Committee's Advice, to make Mr. *Simson* more inexcusable. Let any that know or love the Lord Jesus and the Blessed Spirit of Grace, judge what Ground there was for Mr. *Simson* his bringing such grievous Complaints and heavy Accusations against a Judicatory of Christ, for proposing such *Queries* to a Man in his Circumstances. The Presbytery wanted to know, whether Mr. *Simson* were innocent or guilty of what was reported of him, that they might vindicate him, if innocent, and put a Stop to that spreading Plague, if he were found guilty. They had no View of having him hanged, or beheaded, or burnt alive, or have him put on the Rack, to extort a Confession of capital Crimes. This Man cares not what he says, whether it be true or false, he considers not what is done in the *Inquisition* Vaults, or what it is to be burnt alive, when he compares proposing these Questions to the Diabolical Method and Actings of the Hellish *Inquisition* in *Italy*, *Spain* and *Portugal*; and yet after all, this Man has yielded to submit to this decry'd Method of answering Questions, when he was in Danger of a Sentence less formidable than that of the *Inquisition*, talks of some Explications of the Sentiments of his Heart, calls these, whom he and his Faction treated with the utmost Contempt before,

before, his Dear and R. B. B. and resolving never  
to recede from his Answers and Declarations giving  
in then; but many suspect that all this is from his  
tender Regard to his dear Frechold, the Professor's

Salary. *without putting the*  
pervy to the trouble of pointing out the Pas-  
sages in his Letter, with the Passages in the Scrip-  
tures and our Standards that seem contrary to  
them: Yet it must be owned that the Pres-  
btery did wish in resolving with the Com-  
mittee's Advice to make a new Law more in-  
conspicuous. Let any that know or love the Lord

Jesus and the blessed Spirit judge what  
Ground there was for such a course, judge what  
grievous Cause there was for such a course,  
a Judicial Sentence, such a Sentence  
to a Man in such a manner, were none  
wanted to

cent or guilty of him, that  
they might vindicate his name, and put a  
stop to that procedure, if he were found  
guilty. They had no intention of having him hang  
or beheaded, or burnt alive, have him put on

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